State.
SÁVANUR.

THE State of **Sa'vanur,** consisting of twenty-five villages scattered through the Dhárwár sub-divisions of Bankápur and Karajgi, has an estimated area of seventy square miles, a population according to the 1881 census of 14,700, and, during the five years ending 1883, an average yearly revenue of £5660 (Rs. 56,600). Round the town of Sávanur, which is about forty miles south-east of Dhárwár, the state lands stretch about thirteen miles west and east, and about nine or ten miles north and south. Except in the west where are low scrub-covered hills, the country is flat and rather bare of trees. No river with a flow of water throughout the year passes through Sávanur, but the Varda, on its way through Karajgi, touches the south-east boundary of the state. Several villages are provided with reservoirs and ponds, and on the supply of water stored in these during the rains, the people depend for the greater part of the year. As the hot season advances the supply of water in these ponds runs dry, and people have recourse to wells in neighbouring villages or to temporary wells sunk in the beds of small streams. Most of the state villages are provided with wells which are used both for drinking and for watering cattle. The climate is hot, but the rains are abundant though not excessive. The climate of the town of Sávanur, which has a rainfall of about twenty-five inches, is considered better than that of Dhárwár. Within Sávanur limits there is only one forest at Mulakari. Before the British management of the state began this forest was much injured. Lately a good deal has been done in planting timber trees and the forest is now more thriving. Besides this specially reserved forest, tamarind, mango, *nim*, and *bábhul* abound in all the villages. Road-side trees have lately been planted and are doing well. According to the 1881 census returns the population of the state was 14,763 of whom 10,904 were Hindus and 3859 were Musalmáns. The soil of the northern, eastern and southern villages is both red and black, and that of the western villages is red. The crops are the same as those grown in Dhárwár. Cotton is the chief crop in black soil villages, and large quantities of cocoa and betel palms and betel vines are grown at Sávanur. In the town of Sávanur moneylending is carried on by Bráhmans, Lingáyats, and Raddis. The other villages have few moneylenders. Villagers in need of money borrow either from Sávanur or Dhárwár moneylenders. The yearly rate of interest, when property is not pledged as security, varies from eighteen to twenty-four per cent. With a pledge of ornaments or other property the yearly rate is twelve to eighteen per cent. When husbandmen borrow they generally mortgage their land as security, or, in liquidation of the debt, promise to sell

State.
SÁVANUR.

the creditor its produce at something less than the market rate. Formerly the Nawáb used to borrow money from lenders in the neighbouring Dhárwár sub-divisions of Gadag, Bankápur, Karajgi, and Ránebennur, and also from his own relations at a yearly rate of interest of twelve per cent. There is no mint at Sávanur. The Imperial rupee is the only coin in circulation. Before the state came under Tipu (1785) there was a mint at which gold coins called Sávanur Huns, bearing the name of the reigning Nawáb and valued at 6*s.* 8*d.*, were made. No silver was coined at this mint. Prices and wages are the same as those in the neighbouring Dhárwár towns and villages. The Sávanur *sher* is equal to twenty *tolás* and the capacity *sher* is equal to about 170 *tolás*. Sávanur is not a place of much trade. There is some trade in cotton and grain, but not on nearly so large a scale as in the towns of Hubli and Gadag in Dhárwár. Cleaned cotton is the chief article of export to Kumta or Kárwár. The leading articles of import are rice, oil, sugar, and other groceries. The only Sávanur manufacture is the weaving of women's robes, cheap waistcloths, and other coarse cloth.

History.

The Sávanur family is said to belong to the Meyanna tribe of Patháns.[1] As far as is known from their family records, twenty generations passed between Abdul Karim Khán, the first Malik or head of their villages in Kábul, and Bahlole Khán, the founder of the family in the Deccan. Malik Awtan Khán, the fifteenth in the line, entered Hindustán in the train of Timur's army. Doda Khán the seventeenth in descent first changed the title of Malik for that of Nawáb and rose in importance at the Imperial Court. Owing to the displeasure of the Emperor Jahángir (1605-1626), or perhaps to a difference with the nobles of the court, Bahlole Khán left Delhi and went to the Deccan, where he remained for some years with Khán Jahán Lodi the Moghal viceroy of the Deccan. When Khán Jahán fell under Shah Jahán's displeasure and was harassed to death Bahlole Khán entered Murtaza Nizám Sháh's (1605-1630) service, but quitted it soon after on the murder of Murtaza in 1631 by his minister Fateh Khán. He then went to Bijápur where he was favourably received by Máhmud Adil Sháh (1626-1656). His son Abdul Rahim Bahlole Khán seems to have done good service under Ali Adil Sháh II. (1656-1672), and in 1660 was employed with Báji Ghorpade of Mudhol and afterwards with Kháwas Khán to check the growing aggressions of Shiváji. Abdul Karim, also called Abdul Karim Bahlole Khán, the next in the line was one of the most powerful

1 Of the Patháns who are of Afghán origin Orme wrote in 1803: They are the best troops and the most dangerous enemies of the throne when in arms against it. From a consciousness of their superiority in arms, together with a reliance on the national connection which exists among them, howsoever scattered into the services of different princes, they have acquired an insolence and audacity of manners which distinguishes them as much as the hardness of their features from every other race of men in the empire. They treat even the lords they serve with very little respect. From the known ferocity of their temper it is thought dangerous to inflict punishment on them even when they deserve it, as a strong spirit of revenge has familiarised them with assassination which they seldom fail to employ whenever the smallness of their numbers disables them from taking vengeance by more open attacks. Orme's History of the Military Transactions of the British Nation in Hindustán (Madras Reprint 1861), I, 6, 7, 55.

noblemen at the court of Bijápur.[1] His marriage with the daughter of Masáud Khán, the estate-holder or *jágirdár* of Adoni, procured for him as his wife's dowry the fort and subdivision of Bágalkot in South Bijápur, and, what was of still greater value, the support of the Abyssinian party at the Bijápur court of which his father-in-law was the head. Abdul Karim commanded the Bijápur armies during several campaigns against the Maráthás, and on some occasions met with success. On the death of Ali Adil Sháh II. in 1672 Abdul Karim Khán was appointed governor of the Bombay Karnátak, Sunda, and the Konkan, but the jealousy of the regent Kháwas Khán prevented him taking the appointment. In his wars with Shiváji he suffered defeats and had to return to Bijápur in disgrace. Taking advantage of the unpopularity attaching to the regent Kháwas Khán owing to his alliance with the Moghals, Abdul Karim procured the regent's assassination and succeeded to the chief power in the state, which he held till his death in 1678. Under his guidance, the Moghals, who came to secure the surrender of Bijápur, were repulsed and had to make a treaty. He also quelled a disturbance in the Karnátak, and his eldest son Abdul Nabi Khán conquered some country further south, and became the Nawáb of Kadappa about 240 miles south-east of Sávanur. His surviving son Abdul Ráuf Khán continued in Bijápur service, and, on the fall of Bijápur in 1686, he was sent to deliver the state seal to Aurangzeb. He then entered Aurangzeb's service receiving, with the command of 7000 horse, the title of Diláwar Khán Báhádur Diláwar Jang and an assignment of the twenty-two *maháls* or petty divisions of Bankápur, Torgal, and Ázamnagar or Belgaum yielding a yearly revenue estimated at £240,000 (Rs. 24 *lákhs*).[2] At first he made Bankápur his head-quarters, but afterwards taking a fancy to the site of a small village named Janmaranhalli, he founded there the town of Sávanur or Shrávanur, as the place is still locally called perhaps because the removal took place during the Hindu month of *Shrávan* or August. Abdul Ráuf Khán was employed on several occasions under the Moghals. He aided in reducing Venkappa Náik the Berad chief of Vakenkeri now Shorápur in the Nizám's territories and was afterwards sent to subdue the refractory estate-holders or *desáis* of Kittur in Belgaum and Navalgund, Shirhatti, Hávanur, and Dambal in Dhárwár. In 1715 Abdul Ráuf died leaving twelve sons. The two eldest Abdul Fateh Khán and Abdul Muhammad Khán came to the throne one after the other each for six months. The third son Abdul Ghaffar Khán (1716-1721), acting under the orders of the Moghal Viceroy of the Deccan, was successfully resisted at one time by the *desái* of Shirhatti and at another was forced to yield the fort of Misrikota about twenty-seven miles north-west of Sávanur to the Maráthás under Rástia. Still he must have been generally successful as at his death in 1721 he left his successor

[1] The quarter occupied by this family outside the city walls is still shown at Bijápur covered with ruins which are called Bahlolpur.

[2] According to the Nawáb's account Abdul Ráuf Khán married Aurangzeb's daughter and received these districts in *jágir*. According to other local accounts he received these districts valued at £17,500 (Rs. 1,75,000) for the support of 4000 horse. Bom. Gov. Sel. CXIII. 207.

State.
SÁVANUR.
History.
*1721-1748.*

nearly the whole of the country between the Krishna and the Tungbhadra. The north-western portion of this tract belonged to the Maráthás and is part of ancient Maháráshtra where the Marátha language is still spoken.

In 1721 Ghaffar died leaving three sons Abdul Majid Khán, Abdul Suttar Khán, and Karim Khán, the second of whom usurped the succession but was displaced and put to death by the other two brothers. Majid Khán then became the head of the family. He began by incurring the enmity of the Mogal Viceroy the Nizám by neglecting to apply to the Nizám for investiture on his succession. A Moghal force marched against Sávanur and Majid Khán had to yield. In the wars (1720-1730) between Kolhápur and Sátára Majid Khán sided with Kolhápur and added parts of south and east Belgaum to his Dhárwár possessions. About 1730, as the deputy of the Nizám who in 1723 had thrown off his allegiance to the Emperor, he received Belgaum fort. He was also the master of Sunda in North Kánara and of Bednur beyond the Tungbhadra. Emboldened by these successes in 1746 Majid Khán ventured to resist single-handed the authority of the farmer of the Marátha dues from the country between the Krishna and the Tungbhadra. This brought on him a Marátha army under the Peshwa Báláji (1740-1761). In 1747 Majid Khán had to agree to a treaty by which he yielded the country comprised in the sub-divisions and old estate lands of Pádsháp ur, Kittur, Parasgad, Gokák, and Yádvád in Belgaum; of Bágalkot and Bádámi in South Bijápur; of Navalgund, Dambal, Annigeri, and part of Ránebennur and Kod in Dhárwár; of the state of Torgal; of Haliyál in North Kánara; of Harihar beyond the Tungbhadra and others, thirty-six districts in all. He was allowed to keep Misrikota, Hubli, Bankápur, Hángal, the greater part of Kod and Ránebennur, and the district of Kundgol, in all twenty-two together with the family forts of Bankápur, Torgal, and Belgaum or Ázamnagar. It was also agreed that the Maráthás should not molest Sunda and Bednur. Part of the country ceded by this treaty does not seem to have at once passed to the Maráthás.

In 1748 the great Nizám-ul-Mulk died and his second son Násir Jang became the ruler of Haidarabad. Násir Jang's claims were disputed by his nephew Muzaffar, a favourite grandson of Nizám-ul-Mulk, who allied himself with the French at Pondichery. To oppose his rival, Násir Jang aided by a small body of English troops under Major afterwards Major-General Lawrence, the father of the Madras army, marched into the Karnátak. He was also accompanied by Majid Khán and his kinsmen the Pathán Nawábs of Kadappa and Karnul. These three possessed the daring temper of their nation and had willingly taken the field with Násir Jang because they made no doubt of obtaining in reward for their military service a remission of large sums they owed to the Moghal treasury as well as considerable immunities in their states. But Násir Jang heeded not their claims and treated them as vassals who had done no more than their duty in going to the Moghal standard. Disappointed in their hopes they grew weary of a bootless war. On the eve of the battle Muzaffar Jang was deserted by his French allies, and, through the exertions of the three Nawábs, Muzaffar Jang gave himself up to his uncle on the

State.
SÁVANUR.
History.
1750.

solemn assurance being given to the Nawábs that Muzaffar would not in any way be injured. Contrary to his promise Muzaffar was put in irons by Násir Jang. Násir Jang's faithlessness annoyed the three Nawábs, who from that day confederated and meditated mischief, but agreed to remain quiet until they could carry out their plans. They intrigued with the French general Dupleix who gained a Bráhman named Rámdás in the confidence of Násir Jang, and through him raised seditions in the army which Dupleix called into operation by an attack on the camp by a detachment commanded by M. De LaTouche. On the 5th of December 1750 Násir Jang was treacherously shot by the Nawáb of Kadappa. Muzaffar was set free and the three Nawábs began to demand the rewards they expected for their share in his success. During his imprisonment Muzaffar had promised everything the Nawábs thought proper to ask, not intending to fulfil more than what the necessity of his affairs should oblige him to. The presence of the French troops made him care little for the Nawábs' resentment, and to the French alone he entrusted the guard of his person and the care of his treasures. Not to irritate the Nawábs by an absolute rejection of their claims, he told them that his engagements with the French would not allow him to determine anything without the advice and participation of Dupleix, and encouraged them to hope that everything would be settled to their satisfaction at Pondichery. On the 16th of December 1750 the Nawábs waited on Dupleix at Pondichery, and desired him to determine what rewards they should receive for the services they had rendered. They demanded that the arrears of tribute which they had not paid for three years should be remitted; that the countries which they governed, with several fresh territories, should be exempted from tribute to the Moghal government; and that one-half of the riches in Násir Jang's treasury should be given to them. It was known that all the lords of Muzaffar's court waited to measure their demands by the concessions which Muzaffar should make to the three Nawábs; if these obtained all they asked, the whole of his dominion would scarcely suffice to satisfy the other claimants in the same proportion. On the other hand, if they were not satisfied it was much to be feared that they would revolt. Dupleix therefore postponed all other considerations to this important discussion, and conferred with the Nawábs for several days successively. He acknowledged Muzaffar's great obligations to them for their conduct in the revolution; but insisted that he himself had contributed as much to it as they, and was therefore entitled to as great rewards, and that if such concessions were extorted Muzaffar would no longer be able to maintain the dignity he had acquired. With the object of setting the example of moderation, in the last conference, Dupleix told the Nawábs that he would waive his own claims to any share of the treasures or to any other advantages which might distress the affairs of Muzaffar. Finding Dupleix determined to support the cause of Muzaffar the Nawábs agreed among themselves to appear satisfied with the terms he proposed. These were, that their government should be augmented by some districts much less than those they

State.
SÁVANUR.
History.
*1751.*

demanded; that their private revenues should be increased by the addition of some lands belonging to the crown given to them in farm at low rates; and that the half of the money found in Násir Jang's treasury should be divided among them, but the jewels should be reserved to Muzaffar. This agreement was signed by the Nawábs who likewise took on the Kurán an oath of allegiance to Muzaffar declaring at the same time that Nizám-ul-Mulk himself had never been able to obtain from them this mark of submission. Muzaffar on his part swore to protect them so long as they remained faithful.

On the 4th of January 1751 Muzaffar left Pondichery accompanied by a French detachment commanded by Bussy and consisting of 300 Europeans and 2000 sepoys with ten field pieces. The march was continued without break until the end of the month when they arrived in the territory of Kadappa about sixty leagues from Pondichery. There some straggling horsemen quarrelled with the people of a village and set fire not only to that but to two or three other neighbouring villages. The Nawáb of Kadappa, pretending to be greatly annoyed by this outrage, ordered a body of his troops to revenge it by attacking the rear-guard of Muzaffar's division. A skirmish ensued, and the Kadappa troops, overpowered by numbers, retreated to their main body. Their attack, whether by chance or design is uncertain, had been directed against that part of the army which escorted the women; so that this defiance was heightened by the most flagrant affront that the dignity of an Indian prince could receive, for the persons of women of rank are deemed sacred even in war. Muzaffar no sooner heard of this insult than he ordered his whole army to halt, put himself at the head of a large body of troops, and prepared to march against the Nawáb of Kadappa. Bussy, who had been instructed to avoid if possible all occasions of committing hostilities on the route to Golkonda, interposed, and, with much difficulty, prevailed on Muzaffar to suspend his resentment until the Nawáb should explain the reasons of his conduct. Messengers were sent both from Muzaffar and Bussy. To Muzaffar's messengers the Nawáb of Kadappa answered that he waited for their master sword in hand; but to Bussy he sent word that he was ready to make submission to Muzaffar through his mediation. The difference of these answers stung Muzaffar to the quick, and nothing could now stop him from proceeding to take instant revenge. He told Bussy, who still attempted to calm him, that every Pathán in his army was a traitor; and in a very few minutes the truth of his assertion was confirmed. For his spies brought news that the troops of all the three Nawábs were drawn up together in battle array; that they were posted to defend a defile which lay in the army's line of march, and several posts leading to the defile were defended by cannon which had been brought some days before. These preparations left no doubt that the rebellion of the Nawábs was premeditated, and indeed they had begun to concert it from the very hour that they had taken the oath of allegiance at Pondichery. Muzaffar, in full march at the head of his cavalry, grew impatient with the slow pace of the French battalion, and hurried on to attack

the rebels without their aid. The Nawábs had in their service many of their own countrymen, who, though much inferior in number, stood the shock with great intrepidity and had even repulsed Muzaffar's troops before Bussy came up. The fire of the French artillery, after severe slaughter, changed the fortune of the day and obliged the Nawábs to retreat. Then Muzaffar, irritated by the repulse he had sustained, rallied his troops and heedless of Bussy's remonstrances pursued the fugitives and left once more the French battalion behind, who endeavoured to keep in sight of him but in vain. They soon after came up to some of his troops who were cutting to pieces the body of Majid Khán the Nawáb of Sávanur which lay dead on the ground. The Nawáb of Kadappa fled from the field desperately wounded, and in pursuing him Muzaffar came on the Nawáb of Karnul, who, finding he could not escape, turned with the handful of troops that surrounded him and pushed on towards Muzaffar's elephant. Exasperated by this defiance Muzaffar made a sign to his troops to leave the Nawáb to be attacked by himself. The two elephants were driven close to each other, and Muzaffar had his sword lifted to strike, when his antagonist drove the point of his javelin through his forehead into the brain. He fell back dead. A thousand fire-arms were aimed at the Nawáb, who in the same instant fell mortally wounded. The troops not satisfied with this atonement dashed with fury on the Nawab's body-guard and cut them to pieces. The French battalion was preparing to hail their return with acclamations of victory when the news of Muzaffar's fate struck them with the deepest consternation. They immediately marched back to the camp which they found in the utmost confusion. Large arrears of pay were due to the army, and it was to be feared that the soldiery would mutiny and plunder, and every general suspected the others of sinister intentions.[1]

Majid Khán was a man of considerable talents and his memory is still held in esteem in the southern districts. He founded the large and flourishing town of New Hubli, the chief division or *peth* of which is named after him Majid Peth. Majid Khán's son Abdul Hakim Khán had not long succeeded before he had to face a formidable confederation and to give up much of his possessions. He imprudently received into his service one Muzaffar Khán who had first been under the Nizám, and then under the Peshwa Báláji (1740-1761), and when the Peshwa demanded his surrender, Abdul Hakim refused to give him up. He had also declined to acknowledge the supremacy of Salábat Jang the third son of the great Nizám-ul-Mulk who had been raised to the throne of Haidarabad through the influence of Bussy. The two powers combined against Hakim Khán and an army under the Peshwa Báláji marched against Sávanur, and was joined on the way by a force under Salábat Jang and Bussy with a splendid train of artillery. The Nawáb was aided by Muráriráv of Guti who had also thrown off his

[1] Orme's History of Hindustán, I. 142, 143, 156, 158-160, 163-165; Malleson's History of the French in India, 251, 263 and 272-273; Briggs' Nizám, I. 56-57.

State.
SÁVANUR.
History.
*1756-1764.*

allegiance to the Peshwa. The besieging force was too strong for the Nawáb, and, after a siege of three months during which the superiority of the European artillery was first displayed, the Nawáb came to terms partly owing to the sense of his weakness and partly under the influence of Muráriráv.[1] The French Company owned Muráriráv a large sum on account of his services in the Trichinopoly war (1740-1743) for which the government of Pondichery had passed a bond. He had often threatened mischief to their affairs whenever the opportunity offered if the money was not paid. Now, seeing the great force that was coming against him and the Nawáb, he privately offered to give up his claim upon the French Company if Bussy would effect his reconciliation with the Peshwa on moderate terms. A negotiation entirely conducted by Bussy ensued, the result of which was that Hakim Khán and Muráriráv made their submission to their superiors and Muráriráv gave to Bussy the bond of the French Company. This device of Bussy's came to the notice of Salábat Jang who, influenced by the Peshwa Báláji, not only dismissed him from his service but took measures for his destruction.[2] Under the terms of the treaty the Nawáb Hakim Khán gave up to the Peshwa the districts of Misrikota, Hubli including the new *peth* or town, and Kundgol yielding a yearly revenue of £82,393 (Rs. 8,23,930). To compensate the Nawáb the Gutal division of Ránebennur and Parasgad with the district of Annigeri were added to Sávanur raising his total revenue to £77,864 (Rs. 7,78,640) including Sunda in North Kánara. The Nawáb was obliged in addition to pay £110,000 (Rs. 11,00,000) in money for the balance of which Bankápur fort was made over to Holkar in pledge. On the other hand the Peshwa engaged to protect the Nawáb from all interference on the part of the Nizám.

Haidar Ali, who in 1763 had usurped the Maisur throne, within a short time enlarged his northern frontier. The province of Sávanur ran far south into Haidar's territory and Haidar formed the design of gaining the Sávanur Nawáb to his interest. Besides the Sávanur Nawáb he was anxious to gain the Nawábs of Karnul and Kadappa with the view of establishing a defensive cordon along his northern frontier and gaining three corps of hardy Pathán cavalry to serve with his armies. Abdul Hakim Khán, the Sávanur Nawáb, rejected Haidar's overtures, and in 1764, a large Maisur army under Haidar and his general Fazl Ulla Khán appeared before Sávanur. The situation of the Nawáb rendered it equally unnecessary and

[1] Grant Duff's Maráthás, 292-293.

[2] Orme's History of Hindustán, I. 427. While describing these operations Orme (Ditto, 426) writes of Sávanur: The city of Sávanur or Sánore lieth about 200 miles south-west of Golkonda and about thirty north-west of Bisnagar. It is extensive and well peopled, situated in a great plain and surrounded by a wall with round bastions and towers. On a rock about a mile and a half from the city is a very strong fortress called Bankápur whence the capital is generally called by the twin names of Sánore-Bankápur to distinguish it from another place belonging to a *páliqár* in those countries, which is likewise called Sánore. Orme's details are incorrect. The situation of Sávanur with respect to Bisnagar is more than double the distance and is in nearly the opposite direction to that given by Orme; and the city is never called Sávanur Bankápur; though Bankápur is sometimes so called to distinguish it from a place of nearly the same name. Moor's Narrative, 246.

impracticable for him to maintain a large body of troops. Rather for the credit of not shutting himself up in the town without an effort than with any reasonable hope of success against Haidar's overwhelming force, the Nawáb moved out with 3000 to 4000 horse and a rabble of irregular foot. The foot were spread over the plain so as to make a show of greater numbers, and the Pathán horse were reserved in a compact body to take advantage of any opportunity that might offer. Haidar, holding this demonstration in contempt, made a disposition which was intended to envelope the whole and to cut off their retreat. Abdul Hakim charged the principal column when in the act of deploying, cut through it with considerable slaughter, and with great coolness and judgment prepared to overset the infantry, already formed in line, by a charge of their flank. At this moment a reserve of artillery opened with effect on this close and compact body of cavalry, and produced a degree of confusion which compelled the Patháns to disperse and retire. Haidar seized with promptitude this favourable moment for a charge with his own cavalry; the fugitives were pursued to the very gates of the city, and a small remnant only of the infantry, who stripped and passed as peasants, escaped the sabre on the plain. The immediate consequence of this gallant but imprudent effort was the unconditional submission of Abdul Hakim to all the demands which Haidar had previously made, and to a further military contribution of £20,000 (Rs. 2 *lákhs*). Hoarding treasure is not among the propensities of a Pathán, nor among the practices which escape the observation of a Marátha, and, as the Nawáb had unfortunately little credit with the moneylenders, he was obliged to make payment in shawls, silks, muslins, gold cloths, carpets and other valuables, equal according to Haidar's estimation to the stipulated sum but actually worth four times that amount.[1] The defeat of the Nawáb enabled Haidar to occupy the Marátha country as far north as the left bank of the Krishna. A Marátha army under the Peshwa Mádhavráv (1762-1773) marched against Haidar, drove him beyond the Tungbhadra, and, in 1765 forced him to come to terms under which Haidar agreed to give up all claims on Sávanur. In 1776, taking advantage of the confusion at Poona which followed the death of the Peshwa Mádhavráv in 1773 and of the murder of the young Peshwa Náráyanráv in the same year (1773), and under a secret agreement with Raghunáthráv, Haidar again crossed the Tungbhadra and possessed himself of about one-half of Sávanur. Before his campaign was over the monsoon burst with great violence and caused such destruction among his horses and cattle that Haidar was forced to seek shelter. The Poona ministers opposed to Raghunáthráv sent troops to drive Haidar across the Tungbhadra. The attempt failed and by 1778 Haidar was master of the whole country south of the Krishna. In 1779, to strengthen his hold on the country, Haidar opened an alliance with Abdul Hakim Khán by giving his daughter to Abdul Hakim's eldest son Abdul Kheir Khán, and taking Abdul Hakim's daughter for his second son Karim Sháh.

[1] Wilkes' South of India, I. 459-460.

State.
SÁVANUR.
History,
*1779-1792.*

On the occasion of this double alliance Abdul Hakim and his whole family visited Seringapatam. Haidar came out to meet them as a token of respect; and the marriages were celebrated with great splendour.[1] The half of Sávanur which in 1756 the Maráthás had left in his possession was restored to the Nawáb on the promise of paying a yearly tribute of £40,000 (Rs. 4,00,000); and as much of the remaining half as was under the Maráthás but was now under Haidar was also restored on condition of keeping in service 2000 choice Pathán horse to be commanded by two of the Nawáb's sons. Till Haidar's death in 1782 Abdul Hakim prospered. Haidar's son Tipu, out of personal enmity to Abdul Hakim, took offence at his neglect in not sending messages of condolence, and demanded a large sum on the ground that the contingent had not been properly maintained. This greatly annoyed the Nawáb who allied himself with the Maráthás. In 1786 when the Maráthás began to recover their footing in the Bombay Karnátak, Tipu made a demand of £280,000 (Rs. 28,00,000) from the Nawáb in lieu of his contingent, and sent Rághvendra Náik his chief banker to receive it. Tukoji Holkar was at this time besieging Kittur then belonging to Tipu. The Nawáb sent to him for aid. He marched in one night to Sávanur in the hope of surprising the banker but only secured some of his followers from whom he exacted £20,000 (Rs. 2,00,000). Tipu, hearing of this movement, proceeded from Seringapatam, crossed the Tungbhadra, and advanced against Sávanur. Haripant, the commander of the Marátha army in the Deccan, joined the Nawáb's and Holkar's armies at Sávanur. Both armies met in the plain of Sávanur and in the war which followed Sávanur suffered severely. The prospect of an English-Marátha alliance led Tipu to ask for terms. An armistice took place on the 1st of February 1787, and peace was concluded in April. The Nawáb was restored to that portion of his territory which he held before his son's marriage with Haidar's daughter. But dreading Tipu's treachery the Nawáb did not venture to remain at Sávanur and went to Poona, where he subsisted on a monthly pension of £1000 (Rs. 10,000) allowed him by the Maráthás.

In the Third Maisur War (1790-1792) after Dhárwár was cleared of Tipu's troops Hakim Khán lived at Sávanur. At the end of the war in 1792 on their return from Seringapatam a party of Europeans of Captain Little's Detachment halted at Sávanur. Word was sent to the Nawáb telling him of their arrival and their desire to pay him their personal respects. A painful attack of illness prevented the Nawáb from showing his respect to the party and to the *Firangis* in general by himself attending and conducting them to the palace. On an appointed day the party went to the Nawáb's residence. At the door they were received by the head physician and the courtiers who detained them for a quarter of an hour in talk about the war. Several of the Nawáb's children, who were remarkably fine boys, were brought from their Persian and Arabic tutors to be introduced to the '*Firangis*.' Several chambers had

[1] Wilkes' South of India, II. 207.

to be passed before coming to the gardens in which was the Nawáb's residence. It was at the end of an enclosed piece of ground disposed in flower beds, with a handsome piece of water and fountain in the centre, round which the party had to pass as it were in review before the Nawáb, who, with a favourite son about seven years old, was sitting under an arch of the room on a seat raised about a foot from the ground. Being very hot (May) he was thinly clad and had on a small cap usually worn under a turban. He was old and wonderfully fat, vain, and talkative. The visitors were very graciously received and seated on carpets with their hats on their heads. They were detained about half an hour during which he made many inquiries about the war, how it was ended, and what likelihood there was of his being restored to his former position. The party responded to the Nawáb's inquiries except on the last point for which for political reasons they confessed their ignorance. He appeared satisfied with this and expressed himself mightily pleased at hearing how Tipu was subdued and humbled. Turning to his attendants, as he often did particularly when relating any story in which his own exploits in hunting were displayed, he said 'None but the *Firangis* could have done this,' and pointed to the favourite son near him to observe the party. When speaking of Tipu he could not help showing his hatred of him. If he dared he would have shown equal dissatisfaction at the Maráthás whose parsimony had sadly curtailed his splendour and dignity. Although no language but Hindvi or Moors was spoken he was doubtless skilled in the learned and polite languages. He had the reputation of being a very well informed man, and, from what the visitors could learn, as good as it is usual for so great a man to be. He made several kind inquiries after the wounds of some of his visitors, how and where they received them, and appeared concerned when he understood there was no likelihood of their recovering the use of their limbs. His hubble-bubble, his constant companion, appeared to be of English glass curiously cut. There were several other pieces of European glass. He never drank any thing but water of the Ganges, that is the Godávari, not for its holiness but for its medicinal properties, all other water disagreed with him. He had several camels and *abdars* always employed in bringing water from that river. At the end of the visit the guests were perfumed with essences and presented with betel leaves. He pressed them to make a longer stay at Sávanur, but the approach of the rains prevented them. His many wives stayed in the gardens to the north of the city where he went in the evening. He was blessed with fine children of which he had at least six, the eldest not more than ten years old. He seemed very fond of them and they were his chief happiness, as he was too wise to be much gratified with the empty praise that courtiers paid to what, he was but too conscious, was the pageant of royalty. Exclusive of his harem his chief show and expense was in his tents and sports. On his former hawking and hunting parties, few sovereigns in India made more magnificent display. He fondly dwelt on his old exploits at these exercises from which he was debarred by age and fatness. He keenly felt the difference between his present fallen condition and his former elevation, when, as he boasted, he had been known to challenge the sovereign of Maisur

State.
SÁVANUR.
History.
*1792-1803.*

even to a strife of arms. He was a man of vast dignity. When at Poona, imagining ceremonious compliments were not properly paid, he was very severe upon the Poona minister Nána Phadnavis himself, and that too at a time when he was expecting favour from, and indeed dependent on, that court. Enclosed by a wall and a ditch of no strength the town of Sávanur was neither large nor well built. Except the palaces which were chiefly in ruins, there were few elegant buildings. There were no fortifications of consequence. Outside to the north and east of the city wall were several long streets of houses mostly empty. To the south between the city and the gardens, which had the ruins of a handsome palace and elegant wells ponds and fountains, was a reservoir.[1]

In 1795 Abdul Hakim died, and, as his eldest son Abdul Kheir Khán lived withhis brother-in-law Tipu at Seringapatam, the Peshwa recognized his second son Husain Mia and gave him in *jágir* the town and district of Sávanur yielding a yearly revenue of £4800 (Rs. 48,000). For some years Husain Mia never enjoyed the revenue of these districts and still lived on the pension formerly granted to his father. Backed by Tipu Abdul Kheir Khán returned to Sávanur from Seringapatam and claimed Sávanur as his birth-right. Husain Mia resisted his claims and Abdul Kheir Khán went to Poona and got from Nána Phadnavis a decision in his favour as eldest son of Hakim Khán. Nána gave him a grant to take possession of Sávanur and ordered Dhondu Pant Gokhale the Peshwa's *sarsubhedár* or governor of the Bombay Karnátak to enforce obedience. Though recognized by the Peshwa Abdul Kheir Khán, like his brother, did not enjoy the revenue of his estate owing to the quarrels of estate-holders in the neighbourhood. He still lived on the monthly pension granted to his father and even this was irregularly and seldom paid. In 1800 the Sávanur country was the scene of the Marátha freebooter Dhundhia Vágh's outrages of which details are given in the Dhárwár History Chapter. When General Wellesley marched in pursuit of Dhundhia Vágh Abdul Kheir Khán placed himself under the protection of the British army. After Dhundhia's death General Wellesley made an arrangement to secure to Kheir Khán the receipt of the revenues of his estate. But the disturbed state of the country not only defeated General Wellesley's arrangements but forced Kheir Khán to retire to Sunda where he began to raise troops. Being prevented from completing his levies by General Wellesley he returned to Sávanur where he lived with his family in a miserable condition.[2] In 1803 when General Wellesley marched to Poona through Dhárwár, Kheir Khán was in a state of extreme misery. He represented his case to General Wellesley and pressed him to oblige Bápu Gokhale the Peshwa's *sarsubhedár* to pay him part of the arrears of his pension to prevent him and his family dying from sheer starvation. Bápu Gokhale's distress and difficulty, at a time when he was aiding General Wellesley with troops, prevented General Wellesley from pressing Kheir Khán's demands on Gokhale and therefore a present of £500 (Rs. 5000) was made to Kheir Khán by

[1] Moor's Narrative, 246-250. [2] Transactions in the Marátha Empire (1802),88.

State.
SÁVANUR.
History.
*1806-1834.*

General Wellesley in the name of the East India Company.[1] The Nawáb continued in the same miserable state, and, in 1806, two rival Marátha armies appeared before Sávanur. The leaders of both the armies by making rich presents to the Peshwa, one after the other had obtained deeds making the Sávanur country over to them. The Nawáb was closely besieged by the rival armies from two sides and the contest dragged on as their only means of attack were old honeycombed guns and unserviceable musketry. The evening was generally the only time for combat when they drew out their forces, fired a few shots, killed or wounded three or four of their men in sight of the walls, and then returned to their camps. Colonel Welsh, an English officer, happened to be near Sávanur when the disputants were camped before the town. He waited on the Nawáb who lived in the fort, his palace being in ruins. He and his family were in rags fine though they were. He was still a pensioner of the Maráthás and that pension as before was seldom or never paid.[2] Some time after 1806 the Nawáb began to enjoy the revenue of the twenty-five villages originally granted to him. Of the twenty-five villages Barvankop, yielding a yearly revenue of £280 (Rs. 2800) was assigned to Husain Mia the Nawáb's brother and was held by his descendants till 1846 when it lapsed to the Nawáb. In the last Marátha War (1817-1818) the Nawáb's conduct seems to have been exceptionally good, as on the overthrow of the Peshwa Abdul Kheir Khán was confirmed in his villages by the British Government who gave him during his lifetime an additional yearly grant of £600 (Rs. 6000).

In the earlier days of British connection with Sávanur, as the estate was rather a grant in lieu of pension than an independent *jágir*, the British Government exercised complete jurisdiction over it and its police administration was placed under a police constable or *kotvál* subordinate to the district magistrate of Bankápur. When the Nawáb's name was placed in the list of first class Sardárs the *kotvál* was withdrawn and the chief declared to be no longer subject to the magistrate's jurisdiction. The higher criminal powers were not delegated to him but were vested in the Political Agent Southern Marátha Country to whom also appeals lay in civil cases. Abdul Kheir Khán died on the 3rd of November 1827, leaving five sons all by *nika* or left-hand marriages of whom Abdul Feyáz Khán succeeded him and died within three months. Manawar Khán the next in age succeeded. As compensation for the loss of the British pension held by his father the revenue from the transit duties in his villages was given to him averaging about £70 (Rs. 700) a year. In 1832 the net yearly revenue of the state averaged between £1500 and £2000 (Rs. 15,000 - Rs. 20,000). On the 17th of August 1834 the Nawáb Manawar Khán died leaving no issue. As his widow was pregnant, the question of succession was kept over until the birth of a daughter, when the late chief's brother Abdul Dullel Khán, a man of high education and remarkably elegant manners, was raised to the chiefship. Nawáb

[1] Wellington's Despatches, I. 128. [2] Welsh's Military Reminiscences, I. 254-256.

State.
SÁVANUR.
History.
*1857-1884.*

Abdul Dullel Khán impressed in the most favourable manner all who were brought into contact with him, and received several gratifying tokens of the confidence of Government. In 1857 he was invested with full criminal jurisdiction, including the power of life and death, and three years after he received full civil jurisdiction, Government reserving the right of cancelling these powers in the event of justice not being administered impartially. In January 1862 he was appointed a member of the Bombay Legislative Council. His administration appears to have been on the whole satisfactory. Among other improvements he caused a field survey of his villages to be made, which however was found afterwards to be too imperfect to form a basis for assessment. In August 1862 Abdul Dullel Khán died at the age of about fifty-five and was succeeded by his eldest surviving son Abdul Kheir Khán, who, after a career of extravagance that materially involved the estate, died of the effects of dissipation on the 11th of May 1868. His son Abdul Dulel Khán, a boy not quite six years old, was installed as his successor, and was placed under the guardianship of his grandfather Muhammad Ghous Khán, and was brought to Dhárwár to be educated. In 1878 he was sent to the Rájkumár College at Rájkot. He remained at Rájkot till 1880 when he was removed to the Rájárám College at Kolháp̃ur where he remained till 1882. Till 1883 when he was given charge, the state was managed by a *diván* acting under the direct superintendence of the Collector and Political Agent at Dhárwár. The Nawáb died in August 1884.

Rao Bahadoor Balajirao Bhimrajji

Administration.

In 1882-83 of the total area of 44,660 acres 31,428 acres were occupied, 8626 acres were unoccupied arable, and 4606 were unarable. Of the occupied area 15,919 were state and 15,509 were alienated or *inám* lands. Before 1869-70 the system of farming villages to the Nawáb's relatives and creditors while tending to a heavy reduction in the state revenue enhanced the landholders' burdens. In 1869-70, at a cost of £1049 (Rs. 10,490), the survey settlement was introduced in the twenty-five villages of the state. The acre rates of assessment vary from 6*s.* to £2 8*s.* (Rs. 3 - 24) on garden land, from 6*s.* 9*d.* to 8*s.* 9*d.* (Rs. $3\frac{3}{8}$ - $4\frac{3}{8}$) on dry crop land, and from 2*s.* 3*d.* to £1 4*s.* (Rs. $1\frac{1}{8}$ - 12) on rice land. The state share of the revenue is collected by village officers, the headman and the accountant, under the control of the *diván* or minister.

Sávanur was rather a grant in lieu of pension than an independent state and therefore the British Government, on its accession to the sovereignty of the Bombay Karnátak in 1818, exercised complete jurisdiction over Sávanur and placed the police administration under a head constable subordinate to the district officer at Bankápur. In 1832 a deed or *sanad* was issued to the Nawáb Manawar Khán granting him civil powers under Act XIII. of 1830. In criminal matters the Nawáb had full powers with the exception of capital punishment which sentence the Polital Agent had alone power to award. In 1857 the Nawáb was invested with full criminal powers including life and death. The Bombay Government reserved to itself the right of appeal in civil cases, but, in 1860, in consequence of the special confidence reposed in Abdul Dullel Khán,

State.

SÁVANUR.
Administration.

Government invested the Nawáb with full civil jurisdiction in his territory. Before the British management (1868) there were two civil courts, one a *sadar amin's* court and the other a *sadar* court. Cases up to £1000 (Rs. 10,000) were disposed of by the *sadar amin*, and appeals against his decisions were made to the *sadar* court over which the Nawáb presided. No appeals used to lie to the Political Agent Dhárwár but he had the right to review the Nawáb's decisions. In criminal matters there were three courts, the *sadar* court presided over by the Nawáb, a first class magistrate's court, and a second class magistrate's court. At present (1883) the minister or *diván* exercises the criminal powers of a district magistrate, and one of the young Nawáb's cousins is invested with the powers of a second class magistrate. Criminal cases which are not punishable by a district magistrate are committed to the Collector and Political Agent who reviews their decisions and hears appeals against the decisions of the *diván* and the second class magistrate. In civil matters the Collector and Political Agent is now the appellate authority and has the powers of a district judge; and the *diván* has the powers of a first class subordinate judge. Against the decision of the Collector and Political Agent both in criminal and civil matters appeals lie to Government. The laws and regulations of the British districts have been introduced into the state, and the procedure of the courts is regulated by the provisions of these enactments. In 1883 of thirty-one offences sixteen were tried by the *diván* and fifteen by the second class magistrate. Fifty-one civil cases were decided by the *diván*. There is also a registration office which registered sixty-eight documents.

Before the British management there was no regularly organized police. He retained a few men armed with muskets and dressed as soldiers. The pay both of the officers and the men was small, and they were employed as messengers and letter carriers rather than as constables. In 1882-83 the police force was thirty-eight strong, together with eighteen hereditary police pátils who serve in person besides five deputies of hereditary pátils and two stipendiary pátils. The hereditary pátils have rent-free lands as remuneration for their service. In 1882-83, including cash, the revenue of the state was £7773 (Rs. 77,730) of which £4380 (Rs. 43,800) or fifty-six per cent were from land. Except on account of certain lands in the state which were leased to the Nawáb in 1861 on a fixed yearly rental of £48 (Rs. 480), the British Government possesses no share in the state revenue. The state levies no customs or transit duties. Besides the proceeds of the land tax a local fund cess of one anna in the rupee of land revenue is levied from all landholders for works of public utility and general comfort. Sávanur is a municipal town, with in 1882-83 a revenue of £291 (Rs. 2910) and an expenditure of £191 (Rs. 1910). It has a Government post office which is under the charge of the inspector of post offices of the Kánara division. From Sávanur a runner carries the post to Bankápur in Dhárwár. In 1882-83 Sávanur had three schools, a second grade anglo-vernacular school with an average attendance

State.
SÁVANUR.
Places.

of 112, a Kánarese branch school with an average attendance of thirty-two, and a girls' school with an average attendance of thirty. The prevailing diseases are fever, cholera, small-pox, and guineaworm. There is a vaccinator who in 1882-83 performed 551 operations.

Sávanur, with in 1881 a population of 7648, is the head-quarters of the Sávanur state forty miles south-east of Dhárwár. The town is nearly round and covers an area of three quarters of a square mile. It is enclosed by a ditch and has eight gates three of which are ruined. Beginning from the north and passing east, the gates in repair are the Aghádi in the north, the Lakshmeshvar in the east, the Hurlikop in the south, and the Bankápur in the west; the three ruined gates are the Delhi, Gudi, and Hallipatti. The chief objects of interest in the town are: the Nawáb's palace, nine mosques, a Vaishnav religious house or *math*, and some old ponds and wells. All of the nine mosques are in fair repair. The chief are Kamalballgadi and Khadarbág with the tombs of the Sávanur Nawábs. Outside of the town to the north is a small prayer place where the Nawáb goes in state twice a year on Ramzán and on the Bakar Id. The Vaishnav *math* of Satyabodhsvámi to the south of the town is a large building in good repair. A yearly fair in honour of the pontiff or *svámi*, attended by a large number of his Vaishnav followers, is held at the *Holi* time in March or April. To the south-west of the town is a large fruit and vegetable garden watered by a large pond called *Moti Taláv* or the Pearl Pond. The garden has many beautiful wells all of which except two called Sadáshivbhávi and Vishnu Tirth are in ruins. The Vishnu Tirth is held in great veneration by Bráhmans. Near the Vishnu Tirth is a Hindu temple in good repair built entirely of ashlar stone. To the west of the town near the Bankápur gate is a large and beautiful but ruinous well called Alli Khánbávdi after Alli Khán a minister of one of the Sávanur Nawábs. Outside the town is a newly built bungalow surrounded by a garden and especially intended for English visitors. Between 1868 and 1876 the town was greatly improved by Mr. E. P. Robertson, C. S. then Collector and Political Agent of Dhárwár who had the roads metalled and widened and many old wells and ponds repaired.